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ABSTRACT

This paper discusses cognitive maps of the world that an individual needs to be considered educated. A cognitive map is the filing structure within the brain that allows an individual to encode, give meaning, and retrieve information relating to a variety of world matters. The first requisite is a cognitive map of the world of differences, whereby differences are seen as opportunities, as incorporating codes rather than exclusive codes. The next requisite is a cognitive map of where places are located and what the natural conditions are. A cognitive map of the world should include the religions and the languages of the world. A cognitive time frame of the world is another need. The educated individual should have some specific subordinate cognitive maps, e.g., the role of women might be a sub-classification in knowledge of the social differences of the world. To be educated, one needs a cognitive map of the humor of the world, as well as a cognitive map in political and economic terms. A final cognitive map is one of sources of current information on global affairs. Specific sources are discussed. (RM)

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GLOBAL EDUCATION FOR NATIONAL AND INTERNATIONAL SURVIVAL

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(Note: During the Winter and Spring Quarters, 1985, the author was on sabbatical leave. He served during Winter Quarter as Distinguished Visiting Professor and Scholar-in-Residence at the Center for International Education, California State University at Long Beach, Long Beach, California. The leave was occupied in developing a multi-chapter manuscript on "Global Education." The paper which follows is a summary of a portion of the manuscript.)

In 1953 my wife and I came by boat as immigrants to the United States. No, not to Ellis Island. We came to Seattle from Vancouver, via Victoria, in those days when the coastal steamers were a viable and very enjoyable way to travel. It was summer time and there were large crowds in line to pass through immigration. The American couple in front of us seeing that we evidenced no offensive nationally identifying characteristics of color, eye shape, or dress, turned to us and said, "You know it is all those damn foreigners trying to get into the country."

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As one of those damn foreigners, I have endeavored to understand why a country of foreigners has such antipathy to foreigners. I have sought to be concerned in my own education and that of my students with promoting more concern with human as species rather than human as American.

It is not my purpose to introduce a new subject into the curriculum. I believe we have too many already. It is rather to emphasize that, "Every teacher is a 'global education' teacher!"

"Global Education" refers to the skills, values and concepts of social, economic, political, geographical, scientific, linguistic and religious differences appropriate to living an informed life in a multicultural world.

Unfortunately, the United States, like most nation states, is an ethnocentrically minded rather than globally minded nation. Historically, I believe that we come by our ethnocentrism legitimately and we are not unique as a country in nationalistic and parochial tendencies. However, the need to compete in a world that in our earlier history considered us as an upstart and considered high standards to be European standards, forced us to accentuate our own contributions. These were not insubstantial as the American Renaissance flowered and they have become even more substantial in the Twentieth Century.

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Toward the end of the eighteenth century, Noah Webster wrote about the collections of books used in the schools of America of that time:

> The collections which are now used consist of essays that respect foreign and ancient nations. The minds of youth are perpetually led to the history of Greece and Rome or to Great Britain; boys are consistently repeating the declamations of Demosthenes and Cicero, or debates upon some political question in the British Parliament...Every child in America should be acquainted with his own country. He should read books that furnish him with ideas that will be useful to him in life and practice. As soon as he opens his lips, he should rehearse the history of his own country; he should lisp the praise of liberty, and of those illustrious heroes and statesmen who have wrought a revolution in her favor.

America further stressed its nationalism by endeavoring to blend everyone into a common anglocentered "melting pot" that permitted quaint vestiges of previous cultures such as bagpipes and spicy cooking as long as such vestiges did not interfere overtly with an American First philosophy.

That old quarrels and old loyalties crossed the Atlantic and the Pacific was seen during World Wars I & II and more recently with, the alleged participation of the Taiwanese intelligence service in murder, the gathering of money for the IRA, and the various Central American interest groups lobbying in our country. But most people wished to be

removed from those "troubles" and to be safe within "Fortress America."

As a result of the various historical and social forces, the majority point of view of Americans is that the world is a very large football field in which winning is everything and that the United States is No. 1, or nearly No. 1 in everything. To say or to think otherwise is to be anti-American and subversive. To be concerned with a more global point of view is to be classed as an "intellectual"--a damning epithet in a non-intellectual country. And to advocate concern for the whole world is to be classed as a "one-worlder" which means that you are 'pinkish' and advocate the overthrow of all that Americans hold dear and have fought and died for through all our wars. If this philosophy is followed it is said, we will lose out in Central America where we must help the "freedom fighters, and if we do not do so, we will be fighting on the Rio Grande.

As democracy is threatened, international trade advanced, nuclear confrontation developed, utilization of resources for survival more competititve, it becomes more and more obvious that America is "part of the main," and can no longer avoid involvement in the rest of the world. All

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matters have became multilateral. Yet our education does not keep pace.

The English talk about "schoolboy howlers", or egregious mistakes made by students. Some of my howlers are "senior students at university howlers!" I have been told in a course in the "History and Philosophy of Education that the modern day country where Carthage was located is Brazil, that Notre Dame (the Paris version) is in India and that's where the Vikings came from, and I have been asked, What is 'mosque.'?"

Our students' knowledge of the world is appalling. The Council on Learning study on international knowledge and George Kopec's analysis of a test of geography in North Carolina document this.

Last summer, I taught a course on "Global Education for All Teachers" with our social studies education specialist, Dr. Marlene LaCounte. I presented a pre-test on present personalities, places and events. Out of 57 possible points the mean was 13.8. The highest score was 25. Only 7 out of the 25 registered knew the capital of Canada. Somne couldn't spell our President's name. Most did not understand the difference between "Head of Government" and "Head of State"

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to answer questions about modern day leaders. You wouldn't believe what the population of the United States is.

This last point leads me to state that a good knowledge of one's own country and its geography, history, civics and social foundations, is essential. Nothing stated in this paper should be translated as meaning a subordination of programs to accomplish this. Nevertheless, national geography, national history, national civics, and national social foundations are not enough in the 20th or 21st Century.

There is a good deal of fear in some quarters that a more international or global outlook is threatening to the strength of the nation engaged in it. The contrary is true. It is in the national self-interest to be well informed on the nature of the world, and, to be well informed only on one's own country, places that country in peril. One hopes that such information will always be used for peaceful means, and in friendly situations, but lack of knowledge of our adversaries can cause serious misjudgments in national posture and can operate against a nation's and the world's best interests.

In Guidelines for Geographic Education, a committee of the National Council for Geographic Education (NCGE) and the Association of American Geographers (AAG) poses the problem:

> Americans' ignorance of their own country and the world will have dire consequences for our nation's welfare, strength, and global interdependence and for the effects we have on people in other nations. Geographic education is vital to correct this ignorance and can give future generations the knowledge and understanding they need to manage the earth's resources wisely.

There is, then, no antagonism between being well informed about our own nation and about other nations. To say it a different way, to be well informed on both is part of the business of being a well-educated person. Such a background constitutes an essential segment of the social foundations for teaching for citizenship regardless of vocation and regardless of nation.

What is currently lacking in these foundations for teaching and for citizenship in the United States?

Our students do not have cognitive maps of the world in any one of a number of senses. I use this term "cognitive map of the world" to refer to the filing structure within the brain that allows them to encode, give meaning, and retrieve information relating to a variety of world matters.

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. The first requisite is a cognitive map of the world of differences, whereby differences are seen as opportunities, that is as incorporating codes rather than exclusive codes. Differences for the educated person should cause more comprehension of the world by creating a larger data base. That value base must be evaluated discriminately.

Global Education is a field in which value judgments have to be made. One may understand the reasons for ancient or recent antagonisms but one may not absolve everyone or every factor in the name of cultural differences, although one may determine that one party or factor, or several parties or factors in varying degrees, are responsible. Nationalism and a flag waving type of patriotism often cause a provincial rather than global point of view and cause citizens of any country to voice and act only on their biases and prejudices.

At the same time as questioning the thesis that, "If only everyone would behave like Americans, what a wonderful world this would be," the global point of view which I am espusing does derive from essential concerns for liberty and freedom that are part of the dialog of Western Thought, at least from the time of the Golden Age of Greece. Further echoes are to be found in much of Eastern thought.

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Global education does not mean that whatever exists is per se "good," and the only problem is that one doesn't "know" or "appreciate" the different culture. At times we do not "know" or "appreciate" and knowing and appreciating will change our point of view. At other times "knowing" leads to "lack of appreciation," and at other times, to the decision that certain behavior is not for me and not for my country.

Global Education, thus, does not provide excuses for headhunting, or for tolerance of torture, or for any degradation of the mind or spirit, whether found in the Western or Eastern world. It is concerned with both the sanctity of human life and the dignity of human life. It supports democracy over dictatorship while appreciating other types of democracy than the "American" version. It is further "ideological" in stressing that no single nation has a monopoly on the world's resources, human or economic. And it is again "ideological" in not expecting people from one culture to enjoy everything experienced by another culture. That decision can only be made after becoming familiar with the experiences of another culture. As in all areas of knowledge one cannot evaluate likes and dislikes unless one "knows the territory."

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The next requisite is a cognitive map of where places are located and what the natural conditions are. So many of our population do not have the most simple, rudimentary picture of an atlas that would show where major political divisions are located, even to the extent, in many cases, that they do not know on which continent major countries are located.

Even less is known of the subtleties of map projections or the significance, politically, of the Northern Hemisphere being "on top." Much less is known of the relative nature of the world in such matters as the owning of resources, the use of resources, the infant mortality, the degree of torture, the number of hospital beds per capita, the gross national product, etc.

Certainly one shouldn't expect that all statistics can be spouted at the drop of a hat, but that a cognitive map should exist into which one can visualize some other shape than the boundaries of the United States. Kidron & Segal present structures of the world in The New State of the World Atlas that show the United States is not first in everything, such as infant mortality, and that there are some situations where being first or nearly first may be a

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recognition of some endemic problems in the country. For example, number of people in prison per capita.

A cognitive map of the world should include the religions of the world. The author is not looking for experts in the theology of Islam, Hinduism, Buddhism, Jainism, Taoism, Christianity , etc. With an appropriate cognitive map the individual knows, or knows where to find out, the names of some different religions, what the sacred books are called, has a few facts about the major tenets, or variations in tenets, held by the major religions, something about what is "religion", whether non-believers in transempirical realities might not have a "religion," where religions exist, where minority religions exist, what some of the consequent problems are, the differences between theocratic states and secular states, that there are major differences in view within religons, the Catholic and Protestant and within the Protestant, between the Sunni and the Shiite, within Islam, and what all this means to the United States externally, and internally. Religious questions, including issues such as "separation of Church and State" and abortion are by no means dead issues in our own country.

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Next, Americans do not have a cognitive map of the languages of the world. I am struck with the number of people who either believe that everyone speaks English which is, of course (as they think) spoken by the largest number of people in the world, or they ask, when I go to a Commonwealth University in former British Africa, how I was able to make myself understood by the staff and students.

One language, Bengali is spoken by over 100 million people and yet no one in a class on Global Education and International Management had even heard of it. You would then not expect them to have heard of Rabindranath Tagore, or to know what language is spoken in Bangla Desh, or in the neighboring state in India, or in certain sections of London.

Senator Simon and others have drawn attention to the lack of foreign language training of Americans. I am one who advocates more foreign language training with three caveats. It should not be looked upon as the only means to global education. Second, it should not be a "hurdle" in curricular design but a legitimate effort of the educational system to expand communication within the world. Third, foreign language training may be as ethnocentric as any other

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subject in the curriculum if the instructor is not globally conscious.

Too many Americans do not have a cognitive time frame of the world. This is not the place to go into the issue of linear versus relative time so let's be conservative and stick with linear. We use the terms past, present and future. I am not advocating the kind of education that I had where I was required to learn such specific dates as the birth and death of Shakespeare--on St. George's Day no less--and the dates of the kings and queens (and one official dictator) of England. Some idea of how far man goes back on the earth, that there are some structures called pyramids, and some other structures on Easter Island, and there is a lot of debate about how they were built, whether the Greeks came before the Romans or not, and the spread of Islam, past and present, when the great depression occurred in the United States, would be nice. Even thought about "alternative scenarios" for the future might provide a different type of cognitive map where the college graduate might benefit from being able to make some estimates about the effects of robotization, how long before we destroy our atmosphere, when the English "Chunnel" will be built, when

we move to space colonies or, more exactly, when Hong Kong reverts to China.

The educated individual should have some specific subordinate cognitive maps, not subordinate in importance, but sub-classifications within the major maps. For example, the role of women might be a sub-classification in knowledge of the social differences of the world.

While accepting the diversity of roles women can play, and while understanding the nature of historical circumstances that determine particular attitudes toward the role of women, humane considerations demand conditions of equality and choice that do not exist at all in many parts of the world and still have a long way to go in even the most enlightened countries. It is equally important for men and women to be cognizant of the contributions of women to the world scene, to be aware of the limitations, legal, social and economic, to these contributions, and to increase in each country the conditions of equality and choice.

This is as good a place as any to point out that these cognitive maps are not exclusive and are mutually reinforcing. So a cognitive map of religion, a cognitive map of the role of women, and a cognitive time frame, in say, Pakistan, that includes some historical background

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involving the interplay of Islamic and British cultures, including attention to British Law and the sharia, assist in explaining the present conflict there over the role of women. One is more able to comprehend the conservative mullahs' desires to reintroduce into the courts such considerations as, "it takes the testimony of two women to equal that of one man."

Three other cognitive maps will be mentioned. The first two will be treated very briefly. The educated person needs a cognitive map of the humor of the world. Not everyone shows humor in the same way or laughs for the same reasons. Humor in one country would be normal political satire but in another country would be considered subversive. One can certainly think of countries where Doonesbury would not only be removed from some of the newspapers but all of them, followed by the jailing, or worse, of the cartoonist. The essential point is that a cognitive map of the humor of the world teaches about another area of global difference.

A cognitive map of the world in political and economic terms is essential. Part of the complexity of understanding the world is in the variety of ways in which the world may be examined. Among others, the world may be analyzed in

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terms of nation states, power blocs, forms of government, types of economy, gross national products, membership in developed or developing world, demographgics, natural resources, per capita income, years of education, as well as in specialized ways such as the number of medals won at the last Olympics, or the number of records sold by an international rock group. Stereotypes of other nations in terms of a single measure is as faulty a cognitive map as it would be of the United States.

To comment on, perhaps, the second least important of the divisions listed in the previous paragraph, the Olympic medals, a suggestion was made at the last Olympics that there was another way to award medals than just in terms of firsts, seconds, and thirds. The medals could be based on first, seconds and thirds, per capita of the population of the country. Certainly an optional way of looking at the world in Olympic terms. How many other optional ways are there of looking at more serious matters. The New Economic Policy suggests that there are other ways of looking at world economic terms.

A final cognitive map that is essential is one of sources of current information on global affairs. I would start with an up to date atlas and gazeteer, an encyclopedia

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and a World Almanac for the current year. The next is a subscription to the daily newspaper. One student had the gall to tell the author she couldn't afford it, whereupon I had to inform her that it arrived in the Library every morning and was available from 7:45 AM. The author would be content with the regular reading of a local newspaper, in the case of my students, the Billings Gazette, since I settle for much less than that.

Those able to purchase or to have a subscription to The New York Times, The Washington Post or The Los Angeles Times have definite advantages. In many cities now, even in Billings, Montana, The New York Times is available in a machine on campus and at the airport. USA Today, undoubtedly the Pablum of the newspaper world, is nevertheless another source of information, and it is encouraging to see the success of a "national" newspaper. Certain issues discussed in depth and with opposing opinions are particularly useful. In terms of the nation's great newspapers one should list The Christian Science Monitor" with a surprising amount of world news for the size of the paper, and contrary to many people who do not know it, the religious news is slight. While somewhat more specialized, The Wall Street Journal has some excellent international articles.

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If one is looking for a weekly magazines, then the big three are available on magazine racks or in libraries. They are, of course, Time, Newsweek, and US News and World Report.

The next suggestion is that everyone read at least one newspaper or magazine published in another country or lacking that, they should read, World Press Review. The Times (London), The Times of India, The South China Post, The Manchester Guardian, The Toronto Globe and Mail, etc. constitute English language newspapers reasonably accessible. If you are out of the country, the New York Herald Tribune (International Edition) and local English papers, such as The Nation or The Standard (Nairobi, Kenya) are available With foreign languages the choice includes La Presse (Montreal), Le Monde (Paris), Pravda (Moscow)

Some weeklies, while having a specific emphasis, also carry a great deal of general world or regional news. Among such examples are: The Economist (London), The Far Eastern Economic Review (Hong Kong), The New Africa, (London).

It is not the purpose of this paper to provide a cataloguing of all sources of information on global education. The computerized file catalog is available. However, a particularly helpful series on individual

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countries is the Area Handbook series of American University. These are individual books on the countries of the world and a percentage of the volumes are brought up to date each year. You may find that you are reading a volume just revised or one ten years old. For example, the research for Kenya was completed, June, 1983

Related to the cognitive map of sources is, of course, a cognitive map of the library and other information providing institutions. This, again, is the job of every teacher to provide that cognitive map, in at least the special area taught, but also in more general terms. The question, "Where do I go to find....? must be within a cognitive map of all sources of information and no less in global education.

In conclusion, two significant global phenomena are occurring. While there is an internationalizing of certain aspects of culture there is at the same time increased tension between cultural differences, a phenomenon that can be observed within nations as well as between nations. This cultural clash causes tensions when internationalization proceeds as people afraid, or undesirous, of change, resist the forces of internationalization, many of them American in

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origin, and as those responsible for the change are not sensitized to the effects of those changes.

Whether the individual citizen stays at home, or travels abroad, knowledge about the rest of the world is an essential mark of the educated person in the 20th and 21st centuries. It is also a meaningful and exciting activity for any person's lifetime. If effective, this education may serve to generate feelings that this world is much too beautiful a place to be homogenized, or to be destroyed by ignorance or by nuclear arms. It may encourage individuals, whatever their chosen occupation, to broaden their concern beyond their individual selves and nation and make significant contributions to world inclusiveness.

All my life I have heard the old "saw" that "Every teacher is an English Teacher." What I am suggesting is that "Every teacher is a Global Education teacher." If we do not support effectively this type of learning in all our classes, we may no longer be alive to discuss the great thoughts of men and women, American or foreign, and we might not be able to find out, not necessarily on a Saturday or Sunday afternoon, or on a Monday night, what it truly means to be "No. 1"!

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While this is a program for all nations, the emerging maturity, leadership and pluralism of our country suggest that the United States might now be secure enough to initiate Global Education as one of the underlying themes of education.

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